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Object. The Society is formed to promote more widely known the historical, ecclesiastical, and literary remains of the Old and New Testaments. It is to be used for example or life and instruction of the members, and to promote their moral and spiritual improvement among the clergy and laity. The Society issues to its members a Quarterly Journal, which contains varied articles and notes on the Apocrypha and the Testaments of the Old and of the New Testament, and reviews of recommended books.

Subscription. The subscription is £1. 10s. per annum, or \$1. 10 Dollars.

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the British and Foreign, and the American Bible Societies have ceased to circulate them, it is even difficult for the ordinary reader to obtain them. They are, it is true, not equal in authority to the Canonical Books . . . nevertheless they have great historical importance: they fill the gap between the Old and New Testaments; they explain the rise of that condition of the Jewish people, their society and religion, in which we find it at the time of Christ and the Apostles; they contain much valuable and useful information. The Books of the Maccabees make us acquainted with the heroic period of Jewish history; Ecclesiasticus is almost equal to the Proverbs for its treasures of practical wisdom; and Tobit and Judith are among the earliest and most interesting specimens of religious fiction." (Dr. Philip Schaff, of New York.)

IN a recently-published philosophic work, *The Nature and Purpose of the Universe*, by J. Denham Parsons, (Fisher Unwin, 21s.) the author uses Wisdom iii. 4 as the motto of his book, and writes of the Book of Wisdom as a work unsurpassed for sublimity of conception, and strangely undervalued by us; a work which until the beginning of the nineteenth century formed part of our printed Bible, and still forms part of the Bible as accepted and published to the world by a majority of Christians. "The Apocrypha is undoubtedly a part of the historical Bible, having always been held canonical at Rome, and being a necessary part of the Bible used for the coronation oath of English monarchs to this very day." The author also gives a list of the nine most noteworthy examples of S. Paul's indebtedness to the Book of Wisdom.

ATTENTION is called to Messrs. Hodder & Stoughton's advertisement, in this issue, of Professor Kent's *Student's Old Testament*. Vol. II. deals, in part, with the Maccabean struggle, and Vol. III. with the prophets of the Greek and Maccabean periods.

ALL numbers of *Deutero-Canonica* are out of print except No. 7 (October 1906). Messrs. Dulau, 37 Soho Square, London, offer double price for the first four issues—4s. the set.

MEMBERS of the I.S.A. may be interested to know that they can become members of Dr. Williams' Library (Gordon Square, London) which contains a large selection of books on the Apocrypha and its period. Books are sent by post, if desired; and there is no fee for membership. Full particulars can be obtained from the Librarian.

A correspondent calls attention to the fact that neither the Oxford Two-version edition nor the Cambridge Interlinear edition of the Bible contains the Apocrypha, and that a copy of the R.V. of the Apocrypha cannot be obtained for less than 1s. 6d. (2s. published price.)

IN reply to an enquiry, *The Maccabæan* is published at 320, Broadway, New York; and the address of the Secretary of The Maccabæan Club is 4, King's Bench Walk, London.

BISHOP Ridley (Caledonia) sends this surprising rhyme on the Apocrypha from Jeremy Taylor's *Epitome of the Holy Bible*:

These books do all in general intimate
The state of good men and the reprobate.
In many places they do seem to vary
And bear a sense from Scripture quite contrary.
Both Tobit and Dame Judith disagree
From text and version of the Maccabee.
For which the Church hath ever held it fit
To place them by themselves in holy writ.

LONGFELLOW's *Judas Maccabæus*, based on I. and II. Maccabees, is not as well known as it should be, as the play is often omitted in editions of his works published in England. His *New England Tragedies* also contain references to the Maccabean books. Wenlock Christison, the persecuted Quaker, when sentenced to death by Governor Endicott, compares himself to "Eleazer, maintaining the excellence of ancient years and the honour of his gray head, I stand before you; like him disdaining all hypocrisy, lest, through desire to live a little longer, I get a stain to my old age and name. . . . Antiochus! Antiochus! O thou that slayest the Maccabees! The Lord shall smite thee with incurable disease, and no man shall endure to carry thee." Longfellow's *Christus* begins with the story of the angel bearing the prophet Habakkuk through the air with food for Daniel in the lion's den (Bel and the Dragon 33-39). And his *Golden Legend* contains a miracle-play—The Nativity of our Lord—based on "the old record of the Protovangelion," the Arabic Gospel of the Infancy, the Gospel of Pseudo-Matthew, the History of Joseph the Carpenter, and other of the Apocryphal Gospels.

HANDEL's *Judas Maccabæus* is well-known; but his two other oratorios suggested by the Apocrypha—*Susanna* and *Alexander Balas*—are almost forgotten.

IN the *Diary of Samuel Pepys* these entries occur:—

"February 5th, (Lord's Day) 1659—60. Church in the afternoon. A stranger preached a poor sermon, and so I read over the whole book of the story of Tobit."—"August 6—8, 1663. In our way, tho' nine o'clock at night I carried them into a puppet play in Lincoln's Inn Fields, where there was the story of Holofernes, and other clockwork, well done."

DR. Johnson wrote in 1772:—"I have never yet read the Apocrypha. I have sometimes looked into the Maccabees; and read a chapter containing the question, 'which is the strongest?' I think in Esdras." (I. Esdras iii, 10).

IN J. G. Whittier's *Trinitas* the proverb from Ecclus. xiii. 1, is quoted:—"Who touches pitch defiled must be." His *Benedicite* is not based on the Song of the Three Children.

THE Rev. W. H. Daubney writes:—In addition to the quotation in *Tristram Shandy* from Ecclus. (see *D-C.* for July last), Sterne makes another quotation from the Apocrypha in his *Sentimental Journey*. There towards the close of the first section headed "The Remise Door, Calais," he quotes II. Esd. x. 31. A. D. Crake in his *Heir of Treherne* (ed. 1903, chap. xi. p. 232) has a reference to Tobias. Charles Lamb in the *Last Essays of Elia*, "Newspapers thirty-five years ago," has a simile drawn from Bel and the Dragon.

RUDYARD Kipling seems to have been indebted to Ecclus. xliv. 1—15 for this verse in the introductory poem in *Stalky and Co.*:

Bless and praise we famous men—
Men of little showing—
For their work continueth,
And their work continueth,
Broad and deep continueth,
Great beyond their knowing.

Punch had the following paragraph, under 'Literary Notes,' in its issue of October 24th, in reference to Mr. A. C. Benson's annexation of several books hitherto anonymous:—"It is understood that a large portion of the Apocrypha, the authorship of which has hitherto been a matter of grave speculation, was in reality written by Mr. A. C. Benson, whose name is to be placed on the title-page of the new edition, to which he will contribute a characteristic preface."

THE Lesson was a long one. Mr. Noot (Curate of Cullerne Minster) mildest and most beneficent of men, believed that he was at his best in denunciatory passages of Scripture. The Prayer-Book, it was true, had

appointed a portion of the Book of Wisdom for the afternoon lesson, but Mr. Noot made light of authorities, and read instead a chapter from Isaiah. If he had been questioned as to this proceeding, he would have excused himself by saying that he disapproved of the Apocrypha, even for instruction of manners (and there was no one at Cullerne at all likely to question this right of private judgment), but his real, though perhaps unconscious, motive was to find a suitable passage for declamation." (From J. Meade Falkner's *The Nebuly Coat*).

THERE are about eighty quotations from and references to the Apocrypha in the two Books of the Homilies. The Book of Wisdom ('Sapience,' as it is called) and Ecclesiasticus are drawn upon most largely: there being over thirty quotations from the former, and more than twenty from the latter. No quotation is made from the two Books of Esdras, or from the Second Book of the Maccabees; and there is only one allusion to I. Maccabees. Two of the Additions to Daniel—Susanna, and Bel and the Dragon—are meagrely referred to; and there is no reference at all to the Song of the Three Children. But all the other Books of the Apocrypha are quoted with the frequency that their respective sizes merit; and there are such quotations in nineteen out of the thirty-three Homilies.

PORTIONS of Ecclesiasticus, the Book of Wisdom, Baruch, Tobit, Judith, Susanna, and Bel and the Dragon were read as Lessons under the Old Lectionary; and in the Preface of the Prayer-Book, "Concerning the service of the Church," drawn up in 1549, these words occur:—"Here you have an order for Prayer and for reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the Holy Scriptures, or that which is agreeable to the same." Dean Stanley might have referred justly to these words as strengthening his contention (*History of Jewish Church*, ch. xlvi) that the Church of England regards the Apocrypha as 'inspired.'

THE well-known and oft-recurring phrase in the *Day Hours* and the *Breviary Offices*, "Light perpetual shall shine upon Thy Saints, and an eternity of ages," is derived from II. Esdras ii. 35.

DR. Neale's hymn for Martyrs, drawn from various portions of a Canon by S. Joseph of the Studium, "Let our choir new anthems raise," contains two lines suggested by II. Esdras ii. 45:—

As they laid the mortal down
And put on the immortal.

"AND that He rose again the third day according to the Scriptures." Where have the Scriptures said that

He was buried, and on the third day should rise again? By the type of Jonah . . . By the bush in the desert . . . And the dragon also in Daniel shadows out the same: for as the dragon having taken the food which the prophet gave, burst asunder in the midst; even so hell having swallowed down that Body, was rent asunder, the Body of itself bursting its womb and rising again." (S. Chrysostom on I. Corinthians, *in loco*).

The First Book of Maccabees.

BY THE REV. W. FAIRWEATHER, M.A.

"THE First Book of Maccabees," says Jerome, "I found in Hebrew," and Origen gives its Semitic title as *Sarbeh Sabaniel*, which still, however, awaits a satisfactory explanation. Dalman's conjecture that the book may have been known to Origen only in an Aramaic translation, and that the two strange words represent the Aramaic for "Book of the Hasmonæan House," seems as plausible as any. The external evidence for a Hebrew original is confirmed by the distinctly Hebraistic character of the Greek text. We meet, for example, with such unmistakable Hebrew idioms as these: "after two full years, lit. *years of days* (i. 29); "neither suffered they the sinner to triumph," lit. *gave they a horn* to the sinner (ii. 48); "came not any more," lit. added not to come any more (ix. 72).

The book furnishes a detailed account of the events of the forty years between the accession of Antiochus IV. Epiphanes as King of Syria and the death of Simon the Maccabee (B.C. 175—135). It explains the origin, and describes the varying fortunes, of the Maccabean revolt under its successive leaders, notably under the heroic Judas.

Although the author's name is unknown, he was obviously a devout Palestinian Jew, and wrote in the simple style of Old Testament prose narrative. It has been usual to regard the work as a unity, but the brevity with which Simon's reign is handled has led some scholars to hold that the concluding chapters (xiv.—xvi) are a later addition unknown to Josephus. The view taken on this point affects to some extent the question of date. If the book originally ended at xiv. 15, its composition may have fallen within the reign of John Hyrcanus (B.C. 135—105); but if it contained from the first the subsequent chapters as well, the references in xvi. 23 to "the chronicles of his high priesthood"

suggests that Hyrcanus was already dead, and that the date of writing must have been subsequent to B.C. 105. On the other hand, in view of the favourable estimate of the Romans in ch. viii, it is safe to conclude that it was written before Pompey's conquest of Jerusalem in B.C. 63. While these form respectively the superior and inferior limits within which no nearer determination can be reached, the probability is that the book is the product of the first or second decade of the last pre-Christian century.

Nothing definite is known as to the sources from which our author derived his material; but in view of the minutely detailed and chronologically accurate character of the history, it is scarcely likely that he drew exclusively upon his own recollections and those of eyewitnesses. Written sources of some sort—private letters, public records, or official documents—he probably had at his disposal. It is, however, uncertain whether these are either referred to in ix. 22 ("And the rest of the acts of Judas, and his wars, and the valiant deeds which he did, and his greatness, they are not written; for they were exceeding many,") or preserved in the snatches of verse here and there, and especially in the section devoted to the leadership of Judas, incorporated with the narrative. In the one case the writer's meaning may simply be that he found it impracticable to relate all the circumstances known to him; in the other the lyrical passion may have been evoked by the exceptionally thrilling nature of the events recorded.

Modern scholars are agreed as to the sterling value of I. Maccabees as a historical record. Geographically and chronologically, it possesses high merit. Though not altogether free from error, its general trustworthiness is beyond dispute. If in describing a Jewish victory the writer patriotically exaggerates the number of the slain, this was a literary vice of his age; and if some of

his statements regarding the Romans (viii. 1—16) and Spartans (xii. 6, f) are at variance with fact, this is to be attributed not to wilful deception, but simply to defective erudition.



THE SLAUGHTER OF THE SEVEN MARTYR CHILDREN
AND THEIR MOTHER.

Florence.

Ciseri.

The book is pervaded by a deeply religious spirit. As heroic defenders of "the law and the ordinances" (ii. 21) the Maccabees call forth the writer's warmest admiration. On the other hand, the profanation of the Temple by Epiphanes (i. 21), and Nicanor's insolent threat to burn it (vii. 35), are viewed as shocking impieties, and as tokens of the Divine displeasure (i. 64). Not less remarkable than the author's religious felling is his self-restraint in giving expression to it. The victories of the Maccabees are not represented as due to any special interposition of God, but are ascribed to their own military skill. From the prayers put into the mouth of Judas we miss the penitential note still so

prominent in Daniel (ix. 3—20). It is noteworthy also that I. Maccabees is silent regarding the hope of immortality, except in the form of renown; the rewards to which Mattathias points his sons are essentially for this life (ii. 51—60). There is even studious avoidance of the use of the Divine Name: though this appears in some passages of our Authorised Version it does not occur in the Greek text. [On this compare the Revised Version, to which students of the Apocrypha owe so much]. Instead of 'Lord' or 'God' we have frequently the term "heaven," or simply a pronoun; and prayer is addressed not to a present Jehovah, but to the distant heaven, (iii. 50, iv. 10, &c.) The depressing consciousness that prophecy had ceased (ix. 27), and the wistful looking for "a faithful prophet" who shall speak authoritatively upon most points of religious procedure and civil administration (iv. 46, xiv. 41), are the natural accompaniment of the growing tendency of the age to abandon the conception of Jehovah as dwelling among His people by the Shechinah in favour of a more transcendental view of God as the God of heaven.

In the early Christian Church, I. Maccabees did not rank as an Old Testament Scripture; but along with a second book of the same name it was pronounced canonical by the Council of Trent (1546), and was placed among the Apocrypha of the English Bible. Although thus outside the Canon of the Protestant Churches, it has always been prized as one of the most valuable of the Deutero-Canonical writings. "This book," says Luther, "is one of those which is not reckoned in the Hebrew Bible. Nevertheless in its style, in language and words, it closely resembles the rest of the Books of Holy Scripture, and would not be unworthy to be enumerated with them."

SIR HENRY HOWORTH, in an article on "The Origin and Authority of the Biblical Canon in the Anglican Church," in the Journal of Theological Studies for October, 1906, writes:—"The attitude of the English Church in regard to the Canon of the Bible has been inconsequent from the beginning. The *raison d'être* of the Anglican communion is, that it is founded on the primitive traditions of the first centuries, before the Christian Church was rent asunder, and it appeals to those primitive times to justify its constitution, its ritual, and its faith. Above all therefore should it be found in unison with the accepted theories of the

earliest centuries on such a critical matter as the Canon of the Bible. Instead of this, it accepted, or rather allowed to have forced upon it by the entirely private and irresponsible men who first translated its Bible, a Bible Canon which had no adequate warrant from antiquity, but had been devised and accepted by the German reformers, and was defended by them on grounds entirely inconsistent with its own theories. When it had thus adopted the foreign and in essence modern Canon, which it ambiguously professes in its Articles to accept, it did so, as far as we know, without any due enquiry or discussion, although the burden of proof was clearly upon the champions of change."

Chaucer and the Apocrypha

DE REGE ANTHIOCHO ILLUSTRI.
(ANTIOCHUS EPIPHANES).

1.

WHAT nedeth it of King Anthiochus
To telle his hye royal magestee,
His hye prude, his workes venomous?
For swich another was ther noon as he.
Read which that he was in Machabee,
And rede the proude wordes that he seyde,
And why he fil fro heigh prosperitee
And in an hil how wretchedly he deyde.

2.

Fortune him hadde enhaunced so in prude,
That verrailly he wende he mighe attayne
Unto the sterres, upon every syde,
And in balance weyen ech montayne,
And alle the flobes of the sea restrayne,
And goddes peple hadde he most in hate,
Hem wolde be sleen in torment and in payne,
Wening that god ne mighe his prude abate.

3

And for that Nichanor and Thimothee
Of Iewes weren venquisshed mightyly,
Unto the Iewes swich an hate hadde he
That he bad greithe his char ful hastily,
And swoor, and seyd, ful despitously,
Unto Ierusalem he wolde eft-sone,
To wreken his ire on it ful cruelly ;
But of his purpos he was let ful sone.

4.

God for his manace him so sore smoot,
With invisible wounde, ay incurable,
That in his guttes carf it so and boot
That his peynes weren importable.
And certeinly, the wreche was resonable,
For many a mannes guttes dide he peyne ;
But from his purpose cursed and dampnable
For al his smert he wolde him nat restreyne ;

5

But bad anon appaillen his host,
And sodeynly, er he of it was war,
God daunted al his pride and al his bost,
For he so sore fil out of his char,
That it his limes and his skin to-tar,
So that he neither mighe go ne ryde,
But in a chayer men aboute him bar,
Al for-brused, bothe bak and syde.

6.

The wreche of god him smoot so cruelly ,
That thurgh his body wikked wormes crepte ;
And ther-with-al he stank so horribly,
That noon of al his meynee that him kepte,
Whether so he wook or elles slepte,
Ne mighe noght for stink of him endure,
In this meschief he wayled and eek wepte,
And knew god lord of every creature.

7

To al his host and to him-self also
Ful wlatson was the stink of his careyne ;
No man ne mighe him bere to ne fro.
And in this stink and this horrible peyne
He starf ful wretchedly in a monteyne.
Thus hath this robbour and this homicyde,
That many a man made to wepe and pleyne,
Swich guerdon as bilongeth unto prude.

DE ALEXANDRO. (ALEXANDER THE GREAT).

1.

The storie of Alisaundre is so comune,
That every wight that hath discreciooun
Hath heard somwhat or al of his fortune,
This wyde world, as in conclusioun,
He wan by strengthe, or for his hye renoun,
Then weren glad, for pees un-to him sende,
The prude of man and beste he leyde adoun,
Wher-so he cam, un-to the worldes ende.

2.

Comparisoun might never yit be maked
Bitwixte him and another conquerour ;
For al this world for drede of him hath quaked,
He was of knighthode of freedom flour ;
Fortune him made the heir of hir honour ;
Save wyn and wommen, no-thing mighe aswage
His hye entente in armes and labour
So was he ful of leonyn corage.

3

What preys were it to him, though I yow tolde
Of Darius, and an hundred thousand mo,
Of kinges, princes, erles, dukes bolde,
Which he conquered, and broghte hem in-to wo ?
I seye, as fer as man may ryde or go,
The world was his, what sholde I more devyse ?
For though I write or tolde you evermo
Of his knighthode, it might nat suffyse.

Twelf year he regned, as saith Machabee;
Philippes sone of Macedoyne he was,
That first was king in Grece the contree.

O worthy gentil Alisaundre, allas!
That ever sholde fallen swich a cas!
Empoisoned of thyn owene folk thou were;
Thy *sys* fortune hath turned into *as*,
And yit for thee ne weep she never a tere!

Who shal me yeven teres to compleyne
The death of gentillesse and of frannchyse,
That al the worlde welded in his demeyne.
And yit him thoughte it mighte nat suffyse?
So ful was his corage of heigh emprise.
Allas! who shal me helpe to endyte
False fortune, and poison to despise,
The whiche two of al this wo I wyte?

DE OLOFERNO. (HOLOFERNES).

Was never capitayn under a king
That regnes mo putte in subieccioun,
Ne strenger was in feeld of alle thing,
As in his tyme, ne gretter of renoun,

Ne more pompous in heigh presumpcioun
Than Oloferne, which fortune ay kiste
So likerously, and ladde him up and doun
Till that his heed was of, er that he wiste.

Nat only that this world hadde him in awe
For lesinge of richesse or libertee,
But he made every man reneye his lawe.
'Nabugodonosor was god,' seyde he,
'Noon other god sholde adoured be,'
Ageyns his heste no wight dar trespace
Save in Bethulia, a strong citeme,
Wher Eliachim a prest was of that place.

But tak kepe of the deeth of Olofern;
Amidde his host he dronke lay a night,
With-inne his tent, large as is a berm,
And yit, for al his pompe and al his might
Judith, a womman, as he lay upright,
Sleping, his heed of smoot, and from his tente
Ful prively she stal from every wight,
And with his heed unto hir toun she wente.

The Tragedy of Judith.

BY THE REV. HERBERT PENTIN, M.A.

IT is not generally known that America has produced a play based on the story of Judith and Holofernes. It is written by the well-known American poet, Thomas Bailey Aldrich, and was first produced at the Tremont Theatre, Boston, on October 13th, 1904.

The first scene is laid in a street in Bethulia, and the three patriarchs of the beleaguered town, Ozias, Charmis, and Chabris, are discovered discussing the difficulties of the situation. The second scene presents the spectacle of the crowded town in a state of siege. Achior, the Ammonite, is waiting in front of the Tower, upon which Judith has been communing with God. Achior is in love with Judith: and he unwisely presses his suit at this most inopportune time. Judith, of course, repulses him: she wishes to see the patriarchs and to enquire of them their plan of action. They approach: and Ozias informs her that unless God help them in five days the city is to be yielded. Judith replies:—

Ah His time is not man's time, learned scribe!
And who are we—the dust beneath His feet—
To name the hour of our deliverance,
Saying to Him:—*Thus shalt Thou do, and so!*

While talking with the elders, Judith sees a white mailed hand which turns to ruby-red, pointing with levelled finger, through the air, to the Eastern Gate. She regards this as a sign to herself alone, no one else seeing the omen. The patriarchs arrange for her egress from Bethulia, and swear that they will not yield the town till she return.

The scene is changed to the Eastern Gate of Bethulia, before which stand several soldiers and a surging mob of men, women, and children. Voices in the crowd cry "Drink! give us drink! we die of thirst—of thirst. Bread! we are starving. Bread, or we must die!" Judith approaches the Gate. She has put off her widow's weeds, and is richly dressed, with jewels in her hair and at her throat. Close behind follows Marah, her handmaid, carrying an osier basket containing food. They pass out of the city.

The next scene is laid in the camp of Holofernes. He is lying under a fringed canopy, surrounded by groups of Assyrian lords and captains. Judith and her maid enter. She throws herself at his feet as "a hapless

woman who has fled in fear from a doomed people." The general is softened by her beauty. She tells him that the people of Bethulia, in their extremity, will sin against God in eating the first-fruits of the grain, the oil, and the wine, which, "being sanctified, are held intact for the High Priests who serve before the Lord in the great temple at Jerusalem." Then will God forsake them, and Holofernes shall sweep down on them and strike them dead!

But now, my lord, ere this shall come to pass
Five days must wane, for they touch not the food
Until the Jew Abijah shall return
With the Priests' message. Here beneath thy tents,
O Holofernes, would I dwell the while,
Asking but this, that I and my handmaid
Each night, at the sixth hour, may egress have
Into the valley, undisturbed to pray.
I would not be thy prisoner, but thy guest.

The general consents to her request, and then retires. He has partly impressed Judith by his outward gentleness and kingly bearing. While she is musing, Achior appears. Judith reproves him for his rashness in following her: and Holofernes abruptly enters. Achior is dragged off to prison.

The next Act opens with a love-scene in the early twilight, in a secluded wood near the Assyrian camp. Holofernes tells Judith of his admiration of her dignity, her wisdom, and her loveliness. He explains that those who have made his name a terror through the land have misused him: that when the war is over he will hang his "helmet in a garden for the birds to build a nest in":—

My grim captains here
Would smile behind their beards, could they but know
What soft ambition seizes me at times
Even in the heat and tumult of debate—
A longing to be other than I am,
To turn my back on all this pomp of war
And dwell unknown, in some untroubled spot,
With wife and children, dreaming life away
Beneath the palms and my Assyrian sky.

A messenger enters, to tell Holofernes that his council of captains awaits his presence. He leaves Judith with great reluctance, but shortly after sends a command to her to feast with him that night. Judith takes Bagoas, the captive-slave of Holofernes, into her confidence. He, wishful for liberty, is willing to fall in with her plans. He gives her a subtle sleeping-draught to mix with his master's wine. He also offers, with his

own hand, to slay Holofernes if she wish; but Judith asks him to promise to slay her, should she "in the doing find herself undone."

The scene is changed. The tent of Holofernes is revealed. He is seated on a long bench, looking dejected. A dream has unstrung his heart. Judith enters and offers to be his only slave that night; to wait on him and bring his meat and wine. While filling a flagon, she hastily drops the sleeping-draught therein and prays, at intervals, under her breath:—

O Thou who lovest Israel, give me strength
And cunning such as woman never had,
That my deceit may be his stripe and scar,
My kiss his swift destruction! If the drug
Work not its magic on him, then—what then!

• • •
O save me, Lord, from that dark cruel prince,
And from mine own self save me! for this man,
A worshipper of senseless carven gods,
Slayer of babes upon the mother-breast,
He, even he, hath by some conjurer's trick,
Or by his heathen beauty, in me stirred
Such pity as unnerves the lifted hand.
Oh, let not my hand fail me, in Thy name

• • •
Thou that rulest all,
Hold not Thy favour from me that I seek
This night to be Thy instrument! Dear Lord,
Look down on me a widow of Judea,
A feeble thing unless thou sendest strength!
A woman such as I slew Sisera.
The hand that pierced his temples with a nail
Was soft and gentle, like to mine, a hand
Moulded to press a babe against her breast!
Thou didst sustain her. Oh, sustain Thou me,
That I may free Thy chosen from their chains!—
Each sinew in my body turns to steel,
My pulses quicken, I no longer fear!
My prayer has reached Him, sitting there on high
The hour is come I dreamed of! This for thee,
O Israel, my people, this for thee!

Judith slays the sleeping Holofernes with his own falchion. Her maid goes into the tent and immediately emerges bearing his head enveloped in her mistress' mantle. They flee to Bethulia.

The last scene of all. The market-place in Bethulia, four days later. Garlands and cloths of gold and purple tissues hang from the windows of the houses. In the centre of the square, a platform supports a large chair richly draped. People of every condition are discussing the panic and flight of the Assyrians when

they found that "the Hebrew witch" had slain Holofernes. Voices cry "She is coming! She who saved us is coming!" The governors of the city enter, accompanied by the chief captains, and men at-arms bearing



JUDITH WITH THE HEAD OF HOLOFERNES.
Florence—Varotari.

banners. Judith follows, with a troop of maidens dancing. She is clad—not in cloth of gold, but in the sombre livery of grief—in her widow's weeds. She is very pale, and walks with bowed head. The governors

of the city conduct her to the foot of the dais and motion her to ascend. She demurs, as one unworthy, but is prevailed upon, amid tumultuous cries and cheers. She lifts her hand to beg the silence of the crowd:—

Oh, not to me, but unto the Most High
Lift up thy voices! Glorify His name
With pipe and harp and solemn chanted psalm!
Let the triumphant breath of trumpets blow
The news to the four winds, Judea is saved!
For once again hath God delivered us.
He was the hand, and I was but the sword,
The sword was I, and He the hand that smote.
Glory and praise to Him for evermore.

Here the play might well have ended. But the irrepressible Achior rushes forward with his tiresome love, and the curtain falls as Judith repulses him with the words "Let no one born of woman follow me!" It is a weak ending; and the whole incident of Achior as pourtrayed by the playwright is objectionable. We are not sure either that Mr. Aldrich is wise in having taken other liberties with the story as it appears in the Apocrypha. Such liberties may be necessary for dramatic purposes, but they do not impress the student of the original narrative. Still, the play of Judith of Bethulia is a fine one; and the enthusiasm with which it was received in America shows that the sacred stories of the Apocrypha have not lost their ancient power.

The Esther-Additions in the Apocrypha.

EXPLANATORY NOTES BY THE REV. A. W. STREANE, D.D.

Chap. x. 4—13. THE FULFILMENT OF MORDECAI'S DREAM.

4. *these things*.—i.e. the history contained in the preceding chapters.

are of God.—The word 'God' or 'Lord' occurs 43 times in these chapters, while wholly absent from the earlier part of the Book.

5. *a dream*.—viz. : that which is given in the next chapter (xi. 2—12), the interpretation thus, according to the arrangement of the English—following the Latin Vulgate in opposition to the Septuagint (Greek) original—preceding that which is to be interpreted.

6. *As for the little fountain, etc.*.—River and sun are alike typical of Esther, as being the source of deliverance and life to her people, bringing them 'light and gladness, and joy and honour' (viii. 16).

7. *the two dragons*.—See xi. 6.

10. *two lots*.—In Esth. iii. 7. the reference is to the lots cast by Haman, so as to secure, if possible, a lucky day for the execution of his design. Hence, according to ix. 24, the name of the commemorative feast (Purim). Here the word means the committal to Divine arbitrament of the decision between the people of God and their foes.

12. *justified*.—i.e. declared as Judge that their cause was just. The same use of the word is found in Deut. xxv. 1; Eccl. xiii. 22; Chap. xi. 1. See the Article on Esther in *Deutero-Canonica*, No. 5.

Chap. xi. 2—11. MORDECAI'S DREAM.

2. *In the second year*.—The year preceding that with which the Canonical Book opens (see i. 3).

Mardocheus.—The difference in the forms of the proper names is due to the fact that in the Canonical

part of the Book they are drawn from the original Hebrew, whereas in this passage they come to us through a Greek medium.

3. *servitor*.—Elsewhere only in the A.V. of II. Kings, iv. 43, where the R.V. has 'servant,' marg. 'minister.'

7. The conflict between the two dragons (representing Mordecai and Haman) was the signal for all nations to join in an attack upon the Jews. A similar assemblage is depicted in Joel ii. 2; Zeph. i. 15; Matt. xxiv. 29.

10. *A great river, even much water*.—An emblem of irresistible power.

11. *The light and the sun rose up*.—The rival powers of good and evil strive for the mastery, the former prevailing. We may note that the two are never placed in Jewish teaching on anything like an equality, the dualism which forms so prominent a feature of Zoroastrian religion thus failing to find favour even in a nation so long exposed as were the Jews to Persian influence.

Chap. xi. 12.—xii. 6. MORDECAI'S GOOD FORTUNE.

12. *until night*.—The natural sense of this verse, combined with the following, is that the conspiracy of the two eunuchs against Ahasuerus belonged to the same (second) year as the dream just related. But ii. 21 (cp. v. 16) seems to place the former five years later.

xii. 2. *purposes*—literally, *anxieties*, misgivings as to the success of their plot.

3. *examined*.—doubtless by torture.

they were led to execution.—The A.V., following an erroneous reading of the Greek, which differs by but one letter from the best text, has 'they were strangled.'

6. *a Bugean*.—Various explanations have been given of this strange epithet. We may best choose between the two following, viz. (a) that it means *bully*, *braggart*, as it occurs twice in this sense in Homer (Il. xiii. 824; Od. xviii. 79), many of whose words were revived in later Greek, or (b) that it is a word denoting *eunuch*, and afterwards any *court official*.

because of the two eunuchs of the king.—implying that Haman, if not a joint-conspirator, was at any rate on friendly terms with them.

Chap. xiii. 1—7. ARTAXERXES' LETTER.

The letter betrays by its style its Greek origin, a fact which is yet more forcibly brought out in the florid and diffuse wording of the king's decree in chap. xvi., as well as in its moral disquisitions. We may contrast it in these respects with other Persian decrees or letters found in the Bible (Ezra i. 2—4, iv. 17—22, vi. 3—5, vii. 11—26.)

1. *The great king*.—This is one of the titles of Artaxerxes, the son of Xerxes, in the famous Behistun inscription, where he is also called 'the king of kings.' Comp. II. Kings xviii. 19.

governors.—satraps.

to the utmost corners.—to the borders of the Empire. These parts, as being the furthest removed from the central authority, were always most liable to turbulent outbreaks.

6. *And is a second father unto us*.—Comp. xvi. 11, where the title 'father' is again applied to Haman.

be utterly destroyed.—lit. be destroyed root and branch.

the fourteenth day.—This is evidently a slip on the part of the composer of the letter. The confusion between this day and the thirteenth (see iii. 13, viii. 12, ix. 1, also xvi. 20) doubtless arose through the connexion in thought between the commemoration festival, celebrated on the fourteenth, and the previous day's slaughter which was averted.

7. *malicious*.—rather, as in ver. 4, 'malignant.'

8—18. MORDECAI'S PRAYER.

13. *to kiss the soles of his feet*—a form of homage which in Persia seems to have been confined to kings.

15—17. *heritage*—*portion*—*inheritance*—three words emphasizing God's ownership of His people.

17. *feasting*.—not simply 'joy'; as A.V.

destroy not the mouth.—an expression to be taken literally. It is the *living* who praise God (comp. Is. xxxviii. 19). If Israel be destroyed, his praises will cease.

(TO BE CONTINUED)



Professor Blackie's "Benedicite."

[IN his "Lays and Legends of Ancient Greece, with other poems," published by Sutherland and Knox, Edinburgh, in 1857, Professor John Stuart Blackie included some verses suggested to him by the Song of the Three Children and the very beautiful Burschen melody *Alles schweige*—the music of which appears in the collection of "Burschen Melodies," published by Blackie in Tait's Magazine for 1840, vol. vii. p. 259. We reproduce the words of the hymn, 'Benedicite.']

1.

Angels holy,
High and lowly,
Sing the praises of the Lord !
Earth and sky, all living nature,
Man, the stamp of thy Creator,
Praise ye, praise ye, God the Lord !

2.

Sun and moon bright,
Night and moonlight,
Starry temples azure-floored,
Cloud and rain, and wild winds' madness,
Sons of God that shout for gladness,
Praise ye, praise ye, God the Lord !

3.

Ocean hoary,
Tell His glory,
Cliffs, where tumbling seas have roared !
Pulse of waters blithely beating,
Wave advancing, wave retreating
Praise ye, praise ye, God the Lord.

4.

Rock and high land,
Wood and island,
Crag where eagle's pride hath soared,
Mighty mountains purple-breasted,
Peaks cloud-cleaving, snowy-crested,
Praise ye, praise ye, God the Lord.

5.

Rolling river
Praise Him ever,
From the mountain's deep vein poured ;
Silver fountain clearly gushing,
Troubled torrent madly rushing,
Praise ye, praise ye, God the Lord !

6.

Bond and free man,
Land and sea man,
Earth with peoples widely stored,
Wanderer lone o'er prairies ample,
Full-voiced choir in costly temple,
Praise ye, praise ye, God the Lord.

7.

Praise Him ever,
Bounteous Giver !
Praise Him, Father, Friend, and Lord !
Each glad soul its free course winging,
Each blithe voice its free song singing.
Praise the great and mighty Lord.

The Didache, or "Teaching of the XII. Apostles."

By THE REV. G. C. ALLEN, D.D.

THE Didache, about which so much has been written since its discovery some twenty six years ago, is now so well known to students of Christian archaeology that there seems little need for drawing special attention to it. It is possible, however, that some of the readers of these pages may not yet have made the acquaintance of this 'Ecclesiastical book,' and it is in the hope of inducing them to devote a few spare hours to its examination that this short notice is written.

The Didache is a brief Church manual of early Christianity—about the length of the Epistle to the

Galatians—and its importance lies in the fact that brief as it is, there is scarcely a question of any note in connection with the early Church to which it does not contribute some light. The late Bishop Lightfoot in the Expositor of Jan. 1885 says—"Its interest and importance have far exceeded our highest expectations... Of the genuineness of the document there can be no shadow of doubt."

The treatise consists of two—or perhaps one should say three parts: 1. Precepts of Christian virtue founded upon an ancient treatise called the "Two

Ways," *i.e.* of Life and Death; 2. (a) Rules for worship and church government. This part deals with baptism, prayer and fasting, the Agape and Eucharist, the treatment of apostles and prophets, the appointment of bishops and deacons, and concludes with (b) a call to watchfulness and preparation for the Lord's Parousia which is at hand. In language and in substance it resembles many other early Church treatises—the version of the "Two Ways" is almost identical with that in the Epistle of Barnabas: and the archaic simplicity of its style leads most commentators to place its date very early. Harnack, who thinks the Didache indebted to the Epistle [a view which is not shared by Bishop J. Wordsworth] places it between 130 and 160 A.D.; and this limit is I think accepted by Professor Swete. [See his paper in the *Journal of Theol. Studies*, Jan. 1902]. Bishop Lightfoot considered the internal evidence pointed to the early years of the second century, and this is also the opinion of Dr. C. Taylor, Master of St. John's, Cambridge. Against this we have the judgement of Dr. Bigg who in his edition for the S.P.C.K. series makes a bold bid for a much later date—almost post-Montanist. Whether the

Didache was in general use as a Church Manual or was a document purely local in character, "isolated from the main stream of Christian life," is a question that cannot yet be settled. The tendency of recent opinion has been rather towards the first alternative; the earlier theory of its Egyptian origin being abandoned for one connecting it with Palestine and Syria.

The story of the discovery of the MS. may compare for romantic interest with that of Tischendorf's discovery at Sinai. When Philotheos Bryennios, Archbishop of Nicomedia, was making some researches in 1873 at the monastery of the Holy Sepulchre at Constantinople, he found among some rubbish a small volume containing 120 leaves of closely written vellum. These pages contained versions of the two Epistles of Clement of Rome and the Epistle of Barnabas; and so delighted was Bryennios with these, that it was not until 1880 that he realized that the volume also included the strangely interesting and important "Teaching of the XII. Apostles." He devoted the next three years to its study and edited it with Prolegomena and Notes in 1883. And since that time many editions of the Didache have appeared.

Dante's Use of the Apocrypha.

By THE REV. A. W. HANDS, A.K.C.

THE following passages from the works of Dante Alighieri are sufficient to show that the books of the Apocrypha were read by him as Holy Scripture: in the first passage quoted he speaks of words taken from the Book of Wisdom as words of the Holy Ghost. The quotations are mingled with others from the Canonical Scriptures, and are quoted as well-known words, familiar not only to the writer but also to the public.

It is noticeable that the Books quoted most frequently by Dante are those which had influenced S. Augustine, and which afterwards attracted the German hymn-writers, viz. the Wisdom of Jesus, son of Sirach, and the Wisdom of Solomon. In these two works we find, treated by poets, three subjects which filled the mind of Dante—Philosophy, Religion, and History. And Dante's great work owes far more to these two books of the Apocrypha than the few passages here quoted; for his mind was in harmony with the minds of these ancient Jews struggling with the questions of their day, and preserving their faith in God and His prophets. As

the days of the authors of these two Wisdom-books were days of the transition from the narrowness of Jewish national spirit to the wider culture of the Hellenic world, so Dante's age was transitional, and the spirit which animated the seekers of truth in the far past led him on to heights of faith and knowledge unattainable before the work of the Divine Wisdom on earth was completed.

Dante, *Epistle xi. 2.* "But if this assertion should seem unbecoming to any one, let him hearken to the Holy Ghost, who doth avow that certain men have been made participants in His friendship; for in the Book of Wisdom in regard to wisdom it is written: 'For she is unto men a treasure that faileth not; and they that use it obtain friendship with God.' (vii. 14).

Epistle xi. 22. In quoting a passage from Jeremiah, Dante uses the phrase "For the Holy Ghost saith . . ." and then there follows, "and the Book of Wisdom saith that the spirit of the Lord filleth the universe;"

and in the forty-second chapter of Ecclesiasticus, "and the work thereof is full of the glory of the Lord." (verse 16).

Epistle xi. 23. "Therefore it is well said, when the author saith that the divine ray, or the divine glory doth penetrate the universe and shine. It doth penetrate as touching the essence; it shineth, as touching the existence. Likewise what he doth append in regard to more and less is manifestly true, since we see one thing that existeth in a more exalted station and another in a more lowly; as it is evident in regard to the heavens and the elements, the one of which is in truth incorruptible, but the others corruptible." The "author" here quoted is Jesus, the son of Sirach: *Sol illuminans per omnia respexit, et gloria Domini plenum est opus ejus.*" (xlii. 16). The 18th verse speaks of the Abyssum "the more lowly" and the *cor hominum* as that in a more exalted station.

Paradiso, Cant. i. 1.—La gloria di Colui, que tutto move,
Per l'universo penetra, e risplende
In una parte più, e meno altrove.

(*Cf* Eccl. xlii. 16, and Wisdom i. 7).

Purgatorio xxix. 130.—Dalla sinistra quattro facean
festa,

In porpora vestite

The four cardinal virtues were introduced into sacred writings by the author of the Book of Wisdom, (viii. 7).

Paradiso xviii. 91.—Diligete justitiam primai
Fur verbo e nome de tutto il
dipinto
Qui judicatis terram fur sezzai.

With this, compare the opening sentence of the Book of Wisdom. *Diligite justitiam qui judicatis terram.*

Purgatorio xi. 4.—Laudato sia il tuo nome e il tuo
valore

Da ogni creatura, comé è degno
Di render grazie al tuo dolce
vapore
E lasse su per la prima cornice,
Purgando le caligine del mondo.
(*Of Wisdom* vii. 25.)

Paradiso, xvii. 58.—Tu proverai si come sa di sale
Lo pane altrui, et comé è duro calle
Lo scendere e il salir per l'altrui
scale.

See Eccl. xxix. 24 in LXX, but not in Vulgate:—
"For it is a miserable life to go from
house to house, and where thou art
sojourner thou shalt not dare to
open thy mouth."

Convito iii. 15.—"And therefore it is said in the Book
Wisdom, 'Whoso casteth away
wisdom and knowledge is unhappy'"
(iii. 11).

Convito iii. 15.—Essa è candore dell'eterna luce:
specchio

Sanza macola della maestà di Dio.

With this, compare Wisdom vii. 26:—"Candor est
enim lucis æternæ et speculum sine
macula Dei majestatis, et imago
bonitatis illius."

Convito iv. 16.—"Love the light of Wisdom you who
stand before the people." (*Of
Wisdom* vi. 23).

And it may be added that Judith is mentioned among
holy women, and Raphael and Tobit among holy men,
in the *Paradiso* xxxii. 10, iv. 46.

The Personality of the Son of Sirach.

By PROFESSOR R. G. MOULTON, M.A., Ph. D.

THE Book of Ecclesiasticus, like Ecclesiastes, has for us the interest of individual authorship. A personal note meets us even in the Translator's Preface. The suggestion is of a man brought, by commercial or other business, to reside for a time in Egypt. The Egypt of the age is a learned land, with the new interest of libraries. Now the man of affairs is aware that his family boasts a literary personage in his own grandfather. With the curious

interest of a layman in a depository of learning he "finds a copy" of his grandfather's book; it is attractive, and "affords no small instruction." His business has made him something of a linguist: he conceives the idea of translating the manuscript for the benefit of those who "in the land of their sojourning are desirous to learn." At last he publishes the translation with a modest preface, betraying the man who has become literary by

accident in his naive explanation that things originally spoken in Hebrew have not quite the same force when rendered in Greek.

A very different personality is revealed in the grandfather. The Author's Preface (our Chapter fifty-one) discloses a life consecrated to the pursuit of wisdom, from its flower to its ripening grape. The opening paragraph, though worded with designed obscurity—for the Author writes with the reticence of the grand style—enables us to see that this life has passed through a crisis. By accident, or through the plot of an enemy, the scholar has been dragged into the whirlpool of politics; possibly he has seen the inside of a prison, certainly he has gone in terror of his life; his retiring disposition has been agonized by contact with the blatant beast of scandal: then deliverance has come, wonderful and unexpected. It would be ingratitude to God if he should give to the world the fruit of his life without acknowledgement of this its crowning mercy.

But the book itself is the true biography of the writer. This is not the place in which to speak of its importance in universal literature, how it is the *locus classicus* for the evolution of the Essay out of the Proverb. But there is biographical interest in certain passages which strongly suggest a succession of wisdom books, each intended for a complete compendium, until growing matter invites additions. The writer is felicitous in the modest metaphors with which he introduces these additions. "I said, I will water my garden . . . and lo, my stream became a river, and my river became a sea." In these words he announces his second book (xxiv. 31). For the third, he is a grape-gatherer gleaning in the wake of other grape-gatherers; for the fourth, he is "filled as the moon at the full." The prevalence of the number five in the arrangement of all wisdom literature suggests a final book; here the introductory formula gives place to the colophon at the end, which, like a personal signature, marks a formal completion.

There is progressive self-revelation through these books. The first is the general wisdom of the humanist; the second identifies the author with

Israel, and Wisdom with the Law of Moses. At the close of the third book, in a masterpiece of Essay eloquence (xxxviii. 24—xxxix. 11), the writer stands fully revealed as a Scribe, profoundly conscious of the wisdom of leisure, separated by an impassable barrier from the practical wisdom to which "the handywork of its craft is its prayer." As the fourth book opens, we seem to see advancing years in the plaintive Essay on the Burden of Life, and the Sonnet on Death, so acceptable to "extreme old age," that is "distracted" and "losing patience." In the final, even the man of wisdom is almost lost in the patriot surveying the Worthies of Israel.

A deeper interest of personality is this writer's attitude to the growing difficulties of Wisdom in meeting the problems of life. The Son of Sirach, advancing far beyond the contented faith of the Book of Proverbs, has reached the very brink of the Rubicon of Doubt, which nevertheless he has firmly resolved never to cross. In the first book, the beautiful Essay on Prosperity and Adversity (xi. 11—28) pronounces unhesitatingly that these are from the Lord: yet the writer betrays how he has met with the doubts of others in his passionate contention that the revelation of the sinner may be delayed to the last moment of life, or even reserved for the sinner's posterity. The second book ends with a reconciling theory of life, the theory of the Divine Antitheses, Good being unthinkable except in the light of its antithesis Evil (xxxiii. 14). At the opening of the fourth book (xxxix. 32), the Author seems to have taken refuge in the same theory which, in Ecclesiastes, is the Philosophy of Times and Seasons; but the Son of Sirach presents this, not as a conviction reached by argument, but as a faith he is strongly resolved not to abandon. "Therefore from the beginning I was resolved, and I thought this, and left it in writing: all the works of the Lord are good . . . for they shall all be well approved in their seasons. And now with all your heart and mouth sing ye praises."—The sequel is in harmony with this: the final book, work of the Author's old age, is a rapturous celebration of Nature and Sacred History, from which all shade of misgiving has entirely disappeared.



The Psalter of Solomon.

BY THE REV. BERNHARD PICK, D.D., Ph. D.

UNDER the title *The Psalter of Solomon*, there is extant in a Greek translation a collection of eighteen Psalms or Hymns, evidently modelled on the canonical psalms, breathing Messianic hopes, and forming a favourable specimen of the later popular Jewish literature. Although written at a very early time, it was not known during the middle ages, and has but recently been given to the public. The earliest signs of the existence of our book may be traced back to the author of the fourth book of Ezra (about 30 B.C.), who evidently has perused our psalms, as Hilgenfeld (*Messias Judæorum* p. xiii. seq) has shown. Among patristic writers it seems to have been known very little, at least they do not mention our collection by name. In the fifth century our Psalms were found among the books contained in the *Codex Alexandrinus*, and were appended to the Clementine Epistles. They are now however lost, together with a large portion of the second epistle of Clement. In the *synopsis S. Scripturæ*, attributed to Athanasius, psalms and odes of Solomon are mentioned among the antilegomena. The same books are also enumerated in the *Stichometria* of Nicephorus, patriarch of Constantinople (d. 828), and in the catalogue appended to the "Questions and Answers" of Anastasius Sinaita, our psalms are also not wanting. The psalms were all enumerated among the Apocrypha in a manuscript of the Coislin library, belonging to the tenth century, and in a Vienna manuscript, written between the ninth and tenth centuries, they were found between the books of Wisdom and Ecclesiasticus.

Linguistic Character.—The language of our Psalms is, for the most part, dependent upon the Septuagint, a fact which would lead to the supposition that the Greek text was the original, so Huetius (*Demonstratio Evang.*) and Janenski (*Dissertatio de psalterio Salomonis*). Modern writers agree that the original was written in Hebrew, with the exception of Hilgenfeld (*Messias Judæorum*), who contends for a Greek original, chiefly on the ground that the "Wisdom of Solomon" seems to have been used by the author, and believes accordingly that the Psalms were composed in Egypt. His references do not seem conclusive, and Hilgenfeld himself does not seem to lay weight upon them.

The many obscurities with which we meet so often can only be explained on the supposition of a Hebrew original. That the translator seemed to have been acquainted with the language of the Septuagint, may be seen from the fact that he uses many words, which are found only in the Septuagint and not in other apocryphal books.

Time of Composition and Author.—Later transcribers have made Solomon the author of these Psalms, but the Psalms themselves are against this assumption. On the contrary, they are the best proof of their later origin. The opinion which assigns these Psalms to the time of Antiochus Epiphanes (about 170 B.C.), or to the time of Herod, is now given up. The opinion now generally prevailing is, that the Psalms originated soon after the taking of Jerusalem by Pompey, and this opinion is corroborated by the tenor of especially the 2nd, 8th and 17th Psalms. Looking at the circumstances of the time which is presupposed in these Psalms, we find the following: A generation to which the rule over Israel had not been promised took possession of it by force (17, 6). They did not give God the honour, but put on the royal crown and took possession of David's throne (17, 7. 8). In their time Israel sinned. The king was in transgression of the law, the judge was not in truth, and the people were in sin (17, 21. 22). But God put these princes down by raising against them a foreign man who did not belong to the tribe of Israel (17, 8. 9). From the end of the world God brought a strong man, who made war with Jerusalem and the country. The princes of the land, in their infatuation, met him with joy and said: "You are welcome; come hither; enter in peace." The doors were opened to him, and he entered like a father in the house of his sons (8, 15-20). Once in the city, he also took the castles and broke the walls of Jerusalem with the battering ram (8, 2; 2, 1). Jerusalem was trodden down by the heathen (2, 20); even the altar of God was ascended by foreign people (2, 2). The most prominent men and sages of the council were killed and the blood of the inhabitants of Jerusalem was shed like water of impurity (8, 23). The inhabitants of the country were carried away as captives into the West,

and the princes for a derision (17, 13. 14; 2, 6; 8, 24). At last, the dragon who took Jerusalem was killed at the mountain of Egypt on the sea (2, 29).

It hardly needs any further explanation that these events fully agree with the history of Pompey. The princes who arrogated to themselves the throne of David are the Asmonaeans, who, since the time of Aristobulus I., called themselves kings (B.C. 105-104). The last princes of this house, Alexander Jannæus and Aristobulus II., favoured the Sadducees, and in the eyes of the Pharisaic author they are sinners and unlawful. The 'foreign and strong man' whom God brings from the ends of the earth is Pompey. The princes who meet him are Aristobulus II., and Hyrcanus II.; the adherents of the latter admit Pompey into the city, and he soon takes the other part with force, which was held by Aristobulus' party. All the other circumstances, such as the entrance into the Temple, the carrying away of the princes into the West, fully agree with what we know of Pompey's campaign in Palestine; and the fact that the 2nd Psalm speaks of the manner in which

Pompey died, in B.C. 48, fully proves the assumption that it was written soon after this event, while the 8th and 17th Psalms, as well as the greater part of the others may have been written between 63 and 48.

If the date thus reached be correct, it disposes of the hypothesis of the Jewish historian Grätz that these Psalms were written by a Christian author. (*Geschichte der Juden*, 2nd ed. vol. III. p. 439, but not repeated in the 3rd ed. vol. III. p. 621). Nor are we justified in assuming Christian interpolations, for the sinlessness and holiness which the author ascribes to his expected Messiah (17, 41. 46), is not the sinlessness in the sense of Christian dogmatics, but merely the strict legality in the sense of Pharisaism.

It hardly needs to be observed that Solomon was not the author of our Psalms, nor some Essene, as Mr. Thomson thinks, but some Pharisee, who, as may be judged from his many Hebraisms, did not live at Alexandria, as Hilgenfeld thinks, but in Palestine.

[*'The Theological Contents of the Psalter of Solomon' will be dealt with by Dr. Pick in a second paper.*]

The Wisdom of Solomon.

[This is the title of an anonymous pamphlet, published recently by F. Hockcliffe of Bedford, containing a transcript in verse of passages from the Books of Proverbs, Ecclesiastes, and Wisdom. We quote the lines on Wisdom i. 13 - ii. 24, referring our readers to the pamphlet for other verses.]

1.

WHENCE is the generation of dark Death? -
It is no creature of the Almighty's breath;
God made it not; for he hath no delight
When man, he made for living, perisheth.

2.

Ungodly men with evil word and deed
Called Death unto them, as a friend in need;
And they have made with Death a covenant,
And what but Death shall be their well-earned meed?

3.

For thus their reasoning, thus their error ran.
"Full brief and tedious is our life-time's span;
In death there is not any remedy,
And from the Grave returns not any man.

4.

Born at adventure all, we soon shall be
As though we had not been; for such as we
The breath of life is as a smoke-wreath dim,
And as a spark our heart's vitality.

5.

Full soon the spark shall die, and all our frame
Shall be as ashes; back to whence it came
The spirit shall return, as a soft breeze,
And none shall have remembrance of our name.

6.

Thus shall we pass away and leave no trace,
E'en as the cloud-wrack that the wild winds chase,
Or as a mist that floats before the sun,
And to the heat thereof perforce gives place.

7.

Come let us seize each joy before it goes,
Perfume, and wine, and all that Youth bestows,
And let no flower of all the Spring escape,
Ere roses wither let us wreath the rose!

8.

Let might be right for us ; why should we spare
The widow or the man with hoary hair ?
For what is feeble here is nothing worth :
Joy is our portion, pleasure is our share !

9.

Torture and death and nameless cruelties
Be for the good who loathe our infamies ;
For they esteem of us as counterfeits,
And make their boast that God their father is !'

10.

By wickedness made blind they reasoned so ;
The mysteries of God they scorned to know ;
They hoped not for the wage of righteousness,
Nor the reward of blameless life below.

11.

For God created man that he should be
Immortal, image of Eternity :
And 'twas the Fiend brought death to men, and those
Who serve him shall earn Death assuredly.

Reviews.

Israel's Historical and Biographical Narratives. By C. F. Kent, Ph. D. (Hodder and Stoughton, London, 12s. net.) This second volume of 'The Student's Old Testament' is quite equal to the first volume—'The Beginnings of Hebrew History'—which is saying a good deal. Its chief interest to members of the I.S.A. is that it treats of the records of the Maccabean age, and contains a new translation of I. and II. Maccabees. Professor Kent is never tired of insisting that the period between Nehemiah and the New Testament is 'one of the most important periods in Biblical and Israelitish history,' and that without a knowledge of it 'any study of either of the Testaments is necessarily incomplete.' Of I. Maccabees he writes 'As a vivid, faithful record of the events of which it speaks it is equalled by no other Jewish writing,' which is a more discreet statement than the common assertion that there is strictly speaking no real history in Hebrew literature until we reach the Maccabean period. But in Professor Kent's writings we always expect discretion as well as criticism, and it is a real pleasure to be led towards truth by a scholar who combines reasonableness and reverence in such a marked degree. 'The Student's Old Testament' is a series of books to be bought.

Commentary on the Prophets of the Old Testament. By the late G. H. A. von Ewald. Translated by J. F. Smith. (Williams and Norgate, London. Vol. V. 6s.) This volume contains a commentary on the writings of some of the later prophets, and an appendix dealing with some prophetic aftergrowths in the Canon. The Book of Baruch—a book 'written in the simple manner of the earlier prophets'—is well annotated. The long

prayer, in the first section of the Book, 'could not be more perfect in its peculiar manner ; it is full of the genuine prophetic spirit and can be considered a model of an earnest and profound penitential prayer.' The prophetic Liturgy, on the basis of the Law (Bar. iii. 9—v. 9) is 'a piece of prophetic art, perfectly simple and unartificial as regards its pretensions, and its style is in the highest degree refined.' And even the Epistle of Jeremiah comes in for a share of praise. 'This piece brings together, as in a last desperate attempt, everything that could be said in these later times by way of ridicule of idols, and the author not only repeats with new skill and aptly puts together the oracles of the earlier books but he also treats the subject in as new and as independent a manner as was very well possible in his late age.'

The Religion of Israel. By A. Kuenen. Translated by A. H. May (Williams and Norgate, Vol. III. 6s.) This third volume is concerned, mainly, with the period from Nehemiah to the Fall of Jerusalem, and some of the literature of the period is discussed. The writer speaks highly of Ecclesiasticus ('many of its proverbs excel in acumen and precision, and breathe a deeply religious spirit') and he regrets its exclusion from the Canon ('Had *we* been called upon to decide whether Ecclesiasticus or Ecclesiastes should obtain a place among the sacred writings of the Jews, we should undoubtedly have admitted the former and excluded the latter.') Among the other books utilized by the author in his diagnosis of the Jewish religion of the period are III. Esdras, Daniel and its Additions, Esther, III. Maccabees, the Book of Wisdom, Tobit, Judith, Enoch, the Sibylline Oracles, and the Psalms of Solomon. The five

chapters of the work are devoted to Judaism and Parseeism, Judaism in Palestine under the Greek dominion and the Asmonæan princes, the Jews in the Dispersion, the last century of the Jewish State, and the history of Judaism after the Fall of Jerusalem.

Judaism and Christianity. By C. H. Toy (Little, Brown, and Co., Boston, U.S.A. 3\$) Professor Toy's Introduction deals with the general laws of the advance from national to universal religions. The book itself gives an orderly view of the development of religious thought from the Old Testament into the New Testament. Chapter I. is devoted to the Bible literature from Ezra's times to the beginning of the second Christian century, and the Apocrypha and Pseudepigrapha are included. The other chapters deal with the development of the doctrine of God, subordinate supernatural beings, man, ethics, the Kingdom of God, and eschatology; and the final chapter discusses the relation of Jesus to Christianity. Professor Toy's work is a most valuable study of the evolution of ethical-religious ideas; and the continuity of progress of each doctrine is ably brought out. It is one of the most thought-stimulating books that has come to our notice lately. The value of the Apocrypha and Pseudepigrapha is shown by the many quotations therefrom scattered throughout the book; and the author rightly says that the Book of Wisdom 'deserves a place among the Jewish classics.'

An Outline of the History of the Literature of the Old Testament. By E. Kautzsch. Translated by J. Taylor, D.Litt. (Williams and Norgate, London, 6s. 6d.) This work of Professor Kautzsch is deservedly well-known. It contains a scientific introduction to each of the books of the O.T. (the Apocrypha, unfortunately, lies outside the writer's scope.) The traditional views are firmly controverted, and Professor Kautzsch ventures to warn his readers against holding an unscriptural view of Scripture. 'It is a simple duty of Christian truthfulness, in all those cases where our view of Holy Scripture, founded on those traditions, conflicts with indisputable facts, not to deny the facts, but to reform our view of Scripture.' And in these days when the question is frequently asked 'What do the Higher critics hold as to the composition of the Old

Testament?' we can hardly do better than refer such enquirers to Professor Kautzsch's 'Outline.'

The Jews: Ancient, Mediæval, and Modern. By J. K. Hosmer (Fisher Unwin, London, 5s.) This book, naturally, falls into three parts. The author heads them:—The ancient pride; the mediæval humiliation: the breaking of the chain.' The account of the ancient history of the Jews is the least satisfactory portion of his work: Professor Hosmer is hardly a critical theological scholar. But he has written a book, nevertheless, which can almost be called thrilling; and we do not wonder that it is in its sixth edition. The Apocrypha is once mentioned; but the solitary sentence suggests that the author is little acquainted with the subject.

The Works of Josephus. Translated by W. Whiston, and newly edited by D. S. Margoliouth, D.Litt. (G. Routledge & Sons, London, 5s.). We can scarcely imagine a student of the Old Testament and Apocrypha who does not possess a *Josephus*. If, however, there are any such, we recommend them to get the edition by Professor Margoliouth which has been issued recently. The translation has been collated with the critical edition of the Greek by Niese and von Destinon. It is clearly printed, and the book is well-bound. The editor contributes an interesting Introduction; there are some Notes on 'those passages which attract most readers' attention'; and the Index is a very full one. To be able to get such an edition of Josephus' *Antiquities of the Jews*, his *Life*, his *Jewish War*, his treatise *Against Apion* for the sum of five shillings is a subject for congratulation, even in these days of cheap books.

The Uncanonical Writings of the Old Testament found in the Armenian MSS. of the Library of St. Lazarus. Translated into English by the Rev. Dr. Jacques Issaverdens (A. Owen & Co., 28, Regent Street, London, 8s. net). Comparatively few people know even of the existence of the Armenian versions; and yet the Armenian ancient literature is very rich in *apocrypha*. Dr. Issaverdens gives us a translation of the Book of Adam; the History of Assaneth; the History of Moses; the Deaths of the Prophets; some apocryphs concerning King Solomon, Elijah, Jonah, Jeremiah, Baruch, and Abimelech; the Vision of Enoch the Just; the Seventh Vision of Daniel; and

the Testaments of the Twelve Patriarchs. The remaining 200 pages of the book are devoted to IV. Esdras, which the Armenian Church styles III. Esdras. The Armenian text, which is printed with a translation, presents numerous variants from the Latin, the Syriac, and the Arabic, not only in words and expressions, but also in entire verses and long periods, and sometimes in whole pages. The Armenian Church esteemed IV. Esdras very highly; and Dr. Issaverdens deems it "the most important and the most remarkable" of all the books in the Apocrypha. The final piece of translation is of an apocryphal writing, of Christian origin, entitled "Concerning the enquiries made by the prophet Esdras of the Angel of the Lord concerning the souls of men." It is found only in Armenian literature, and seems to have been inspired by the Book of Enoch.

The Chronicles of Jerahmeel. Translated and edited by M. Gaster, Ph. D. (Royal Asiatic Society, London, 10s.) Dr. Gaster has described this collection of apocryphal and pseudepigraphal books as "the Hebrew Bible Historiale." It is an amplification of the Bible narrative by means of legendary tales which have their roots in extreme antiquity, and it deals with the history of the world from the Creation to the death of Judas Maccabæus. It has been translated for the first time from an unique Hebrew manuscript in the Bodleian Library; and in addition to the translation the book contains a luminous Introduction of more than a hundred pages, critical notes, a full index, and five facsimiles of the manuscript. *Jerahmeel* is 'the oldest and best corpus of apocryphal and pseudepigraphal books of which any literature can boast.' The legends which it contains kept human fancy playing for hundreds of years round the stern figures of the Old Testament. Some of the later chapters of the book deal with such subjects as Susanna, Bel and the Dragon, Zerubbabel and the Riddles, the Esther 'additions,' and the Maccabean war of independence to the death of 'the Maccabee.' These chapters are of especial interest to students of the Apocrypha; but the whole book, from cover to cover, is full of fascinating matter (grotesque in parts) which has helped to enrich the religious literatures of the world.

The Teaching of the Twelve Apostles. By P. Schaff, D.D. (Funk & Wagnalls, New York and London, 8s.) This is such a comprehensive account of the Didache that we can spare space only for a list of some of the headings of the chapters, which sufficiently indicate the object of the volume;—The Jerusalem Monastery, Philotheos Bryennios, publication of the Didache, its title, aim and contents, the catechetical part, the Two Ways, the theology and the ritual of the Didache, the Lord's Day and the Christian week, prayer and fasting, Baptism in the Didache, Baptism and the catacombs, immersion and pouring in History, the Agape and the Eucharist, ecclesiastical organization, apostolic and post-apostolic government, Bishops and Deacons, the end of the world, the Didache and the Scriptures, the style and vocabulary of the Didache, its authenticity, time, and place of composition, its authorship, the Apostolical Church Order, the Apostolical Constitutions, a summary of the lessons of the Didache, and its extensive literature. The reader will also find here the full text of the Didache and kindred documents in the original, with translations and notes, and a number of illustrations.

The Shepherd of Hermas. Vol. II. By C. Taylor, D.D., LL.D. (S.P.C.K., 2s.) The first volume was noticed in *Deutero-Canonica* for July last. The second volume contains an excellent translation of the Ten Similitudes, with notes and index, and an appendix on the subject of direct Biblical quotations in the *Shepherd*.

The Lost and Hostile Gospels. By S. Baring-Gould, M.A. (Williams and Norgate, London, 7s. 6d.) Mr. Baring-Gould's preface contains a sentence which must be quoted, and given a wider circulation:—'The lost Gospels are no mere literary curiosity, the examination of them no barren study. They furnish us with most precious information on the manner in which all the Gospels were compiled; they enable us in several instances to determine the correct reading in our canonical Matthew and Luke; they even supply us with particulars to fill lacunæ which exist, or have been made, in our Synoptists. . . . The new lights that break in on us are not always the lanterns of burglars.' And Mr. Baring-Gould proves his statement in his discussion of the lost

Petrine and Pauline Gospels of the first three centuries, of which fragments remain :—(a) the Gospel of the Hebrews, of the Clementines, of S. Peter, of the Egyptians; (b) of the Lord, of Truth, of Eve, of Perfection, of Philip, of Judas Iscariot. The hostile gospels dealt with are two independent collections (each called *Toldoth Jeschu*) of the stories circulating among the Jews relative to the life of our Lord.

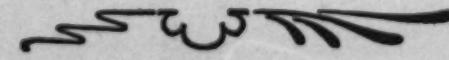
The Extra-Canonical Life of Christ. By Bernhard Pick, Ph. D., D.D. (Funk and Wagnalls, New York and London, 5s.) Dr. Pick's Introduction shows the extensiveness of the apocryphal literature of the N. T. The first two portions of his book comprise the life of Christ, from His birth to the resurrection and ascension, mainly based upon the *Evangelia apocrypha*, whose authors in most cases certainly 'meant to weave around His brow a garland of honour.' The third portion comprises miscellaneous records pertaining to Jesus; and the fourth portion contains His sayings derived from lost gospels, patristic literature, the Talmud, Mohammedan sources, and the Oxyrhynchus *logia*. Dr. Pick's book is an excellent compilation for those who wish to know what the apocryphal gospels have to tell of Jesus Christ; but it is not written with the intention of being of much use to the student of any particular 'gospel.'

Apocrypha Arabica. Edited and translated into English by M. D. Gibson, M. R. A. S. (Cambridge University Press, 10s. net). The principal contents of this volume are the Book of the Rolls; the Story of Aphikia; and Cyprian and Justa, in Arabic and in Greek. Of the Book of the Rolls (containing the Testament of Adam) Mrs. Gibson writes: "We have so little original Christian Arabic literature of the period before or shortly after the Mohammedan conquests, that we ought to welcome any light on the ideas, or Scriptural and historical knowledge of these long-forgotten Arabs, whose lamp was so effectually extinguished, perhaps because it was burning smokily." The Story of Aphikia, the wife of Jesus Ben-Sira, is rightly described as 'purely apocryphal; its very plan is an anachronism.' The legends of Cyprian and Justa have more than a

passing interest, as they 'have taken a powerful hold of the popular imagination, and served as fuel to the flame of the loftiest poetical inspiration. Cyprian the wizard has been transformed by Calderon into *El Mágico Prodigioso*, by Marlowe and Goethe into the immortal *Faust*.' These Arabic apocryphs were decidedly worth gathering together in book form.

Apocrypha Syriaca. The Protevangelium Jacobi and Transitus Mariae, with texts from the Septuagint, the Corân, the Peshitta, and from a Syriac hymn in a Syro-Arabic palimpsest of the fifth and other centuries. Edited and translated by A. S. Lewis, M. R. A. S. (Cambridge University Press, 15s. net). The translation of the Apocryphal Gospel of S. James and of the Departure of the Blessed Virgin contained in this volume is made from a manuscript of the 5th or 6th century bought by Mrs. Lewis at Suez, in 1895. It is of great interest to students of N.T. *apocrypha*. The 'Protevangelium' has been increasingly studied during the last few years; and the 'Transitus Mariae,' upon which the whole cultus of the Blessed Virgin in the Roman Church rests, will receive more serious attention as time goes on. It is of the greatest importance for the history of every century in the Middle Ages, and there are few pious romances which have played so powerful a part in the great drama of human belief and conduct. There are other interesting texts in Mrs. Lewis' book, but we have thought it necessary only to mention the two that are most likely to interest readers of this Journal.

We have also received *The Psalm of Habbakuk*, a revised translation, with exegetical and critical notes on the Hebrew and Greek texts, by R. Sinker, D.D. (Deighton, Bell & Co., Cambridge, 3s. 6d.); *Biblical Chronology*—the principal events recorded in the Holy Scriptures arranged under their probable respective dates, with a description of the places named, and a supplement on some translations of the Bible, by W. T. Lynn, B.A. (Bagster, London, 1s.); and *Holland*, in the 'Story of the Nations' series, by the late J. E. Thorold Rogers (Fisher Unwin, London, 5s.)



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